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The character of the spirit is not usually designated, but those specified include a wolf, a hawk, and the spirit of the mythical personage who made the deer. A pregnant woman may hear the cry of a certain small hawk (*dd'ddd*). Later the child pines, or if strong, he may often lie down as though fainting. A shaman called to sing over him, tells the mother, "When you were first pregnant, you heard a hawk calling. The child has a spirit in him; that is the hawk which entered at that time." Sometimes the shaman may succeed in carrying off the hawk spirit; then the child will live. 776 787 756

Despite the fact that the sun, the rocks and trees, etc., are addressed in prayer, spirits are not generally localized. Only one such is spoken of. 776 778

Long ago the mythical people made spirits and put them somewhere, so that one can dream of them, get them, and thus become a shaman. Spirits are not about here in the trees, rocks, etc., but one is in an ever-flowing pool (*ahatyuhitaldja*, black water in a round place) located in a little canyon beside the Colorado on the Walapai Reservation. It has a rough wall around it. People do not approach it, but when they look down on it from above, it wells up, although it is not hot. Strewn about are shell beads, arrowheads, deer bones with incised decorations (but no turquoise), placed there by some prehistoric people. Neither Walapai nor Havasupai offer to it. [784]

Several mythical beings are referred to in myths, such as Pagiyógwà and Pagiyówà. It seems doubtful that these are prayed to nor do they address the two culture heroes in prayer. [773] [782]

Spirits are the cause of illness, although this belief does not preclude that which holds minor ailments due to natural causes, infringements of taboos, or to ill-defined magical practices. A dead shaman may send his spirit into the body of one who corruptly imitates his songs; the creator of deer sent his into the man who wantonly slaughtered the animals; the hawk-spirit enters the body of the unborn child. 753

There are perhaps three types of shaman: those who cure (*gl'ôiyâ'*) weather shamans (possibly called by the same word), and practitioners of a sort (*gl'aimd*)[1] who specialize on fractures, wounds, or snake bites, in following the deer, etc. Apparently all of them dream, but only the first have familiar spirits. These three types are fairly distinct, but not exclusive; for example, Doctor Tommy, who divides his time with his Walapai father's people, and who performs most of the cures (including those of snake and scorpion stings) claims to bring rain and to have medicine to destroy the whites. Only men can be shamans. 756 791 778 [462]

Shamanistic power is acquired by inheritance or by dreaming. In 1918 there were three men recognized, Bob and Doctor Tommy, who both 756 791 776

[1] Compare Yavapai *pa-amaxda*, shaman (Corbusier, 333)

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on the ground, and covered with a mixture of hot ashes and wet sand. 752
Sometimes it is blown on in the sweatlodge by a fracture doctor who knows the songs: the heat helps it. Strict continence must be observed, otherwise the patient will sicken.[1]

A few medicinal plants are known, but, on the whole, internal 278
medication does not appeal to them.[2] Leaves of cedar and of two un- 757
identified plants which grow on the plateau (*ágwéñkā* and *teikágūlā*) are boiled together for a cold. This loosens the mucus and acts as a laxative. The leaves of *Pteridium aquilinum* are chewed to relieve irritation in the throat, or they are boiled. A copious draught of Mormon tea (*Ephedra viridis*) is taken to clear the bowels, and sometimes to induce vomiting, in cases of bowel complaints. The root of an unidentified plant, from the highest part of the plateau, Wolf's medicine, (*haáguthā isawa*), is boiled and given to infants in the same way. For slight distempers, rheumatism, and headache, an unnamed plant (*Lippia Wrightii*) is boiled and taken copiously. Walapai use this against gonorrhœa.[3] [171]

A bleeding nose is bathed with cold water. Blisters of burns are 757
pricked open with a twig: red paint is dusted over the scorched surface. For earache, coals are buried in the earth beneath the head of the sufferer's bed. Piñon pitch is put in the cavity of an aching tooth and the mouth rinsed with cold water, or the tooth is pulled out with a cord. [752]
Bee stings are squeezed and salt rubbed in.

Powdered red paint is dusted on the bodies of infants to prevent [751]
chafing. The paint mixed with grease is used to soothe the chapped hands, etc., of small boys.

The Havasupai, like the White Mountain Apache, does not thrust [771]
an injured finger into his mouth, though he will shake it to relieve the pain [752]

Prayers

A man who wants health, prosperity, or success addresses the earth, 782
rocks, trees, water, air, and wind. He says: "We want to prosper. We 778
wish to be like the earth or rock, to live to be old." The sun is addressed at sunrise: "Sun, my relative, look at us: help us. Misfortune may befall my possessions; perhaps someone will fall sick. You, sun, ward this off. You know how to help us prosper." In praying to the sun, a man draws his hands down his face as he blows to brush the evil away.[4]

[1] Those struck by lightning are not lime-cutters as at Zuñi. In fact, my informant had never heard of anyone so struck save two Walapai who were killed. [171]
[2] This may be related to the Cahuilla dislike of taking medicine internally (Hooper, 344).
[3] Bouchteria is not used medicinally.
[4] See also the prayers used in planting, p. 102, in stringing a bow, p. 180, and to the sun in hunting, p. 116.

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782 Inyâ'in,ikâdjâdj mâhânig midjâligig gwipagâvà'âmâwiwûg
778 sun my relative be good coming out do something good for us
539 pâmatâhatâhôdôg gwégavà'awi'k
make me work so I can do anything I wish in the

matônyûvig i'i'nyûg toyâdjâhwâlig ha'askâ'ligà.
garden I hoe I plant corn I irrigate.

Inyân,idj mâ'ahânig miyâmig ôômâdôpmig
you, sun be good going down at sunset

iyâgigàsmâvidj tûyâ âhânâhag'ig'i
we lay down to sleep I want to feel good

âsmâmidjââligig. vamà'âmàmiyûdjà
while I sleep you come up. go on your course many times

âhânâpa mâwiwug.
make good things for us men.

tui'nyàvâvà'âyûg In,ûdjigwa'yôhag'i'i.
make me always the same as I am now.

171 Prayers are also addressed to the springs where prayersticks are
778 planted, but not to the dead nor to the mythical beings in Pueblo style.
782 Prayer plumes are never placed in the tilled fields. "We have a creek to irrigate with: the Hopi plant prayer plumes in their fields because they have none and have to pray for rain all the time" (Sinyella). Such springs are located on the upper canyon level and on the plateau. But the practice has fallen out of use because reservoirs are now made on the plateau.

778 Prayersticks are planted in sets of three. These consist of a trimmed stick, 12 cm. long, from the upper end of which a bunch of down hangs by a short cord. Eagle down is tied to the first stick, turkey down to another, and that of a small piñon bird (*ataatsau*) to the third. These are thrust into the ground at the source of the spring, a circle is marked with corn-
539 meal about the source, and a prayer is offered:—
778
782 âhapô'k Inyahâvà matâ'kmidjâligà atiyêhag
spring I drink plenty more come I feel glad

âttha.
I use it to drink.

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ăswŏ'gà	gwewălă	wi'và	mă'ŭg	539 778 782
prayerstick	feathers	I put in spring,	look at it	

matĕ'kmidjpăgihŏgwig'i.
plenty more come.

Taboos and Miscellaneous Magical Beliefs

Proscribed types of action are not numerous in Havasupai life; 784
whether they are less binding on that account remains to be discovered. What happens when taboos conflict, as may well occur, was put to a test. Sinyella, when reminded that the father of an infant may not eat nor even 753
touch a mountain lion for fear the baby will sicken, although quivers are 784
made of this skin, replied: "It is all right for any man to carry a mountain lion quiver, but a young man must not touch the beast's flesh. Should he find a deer of which the lion has eaten, he should put sand over the chewed parts. Old men can eat this meat, but not women with infants, for if one does the baby will have stomach trouble." On another occasion, asked why the baby sickened, he said that wolves, mountain lions, and eagles are bad animals; that they contaminate the carcass as with poison. As for the reason that it is the infant, not the parent, who sickens: "Mountain Lion and Wolf said long ago that it would be like that."

Other taboos affect the habits of a couple at birth (pp. 300, 304). 784
The unborn child will be left-handed if the mother uses hers (p. 300). There must be no intercourse before a deer hunt (p. 110). The dead are not named (p. 304) and the crops from a dead man's land are not ordinarily used (p. 233). A boy should not smoke until he kills a coyote and he does not eat his first deer (p. 324).

Magical practices mentioned in other connections may also be re- 789
sumed here. There are special observances at a woman's periods (p. 326); they drink an abalone shell concoction to conceive (p. 301). A string figure is made to forecast the sex of an unborn child (p. 300). The child's first hair is preserved so that later hair will grow, and the umbilical cord is smeared on the child (p. 304). The fate of one twin affects the other (p. 301). Arrowheads are worn to prevent misfortune and ear lobes pierced to prevent deafness (p. 194). Burning with a slow match prevents rheumatism and throwing it back improves the memory (p. 323). The property of the dead is destroyed (p. 292). There is a definite procedure before a deer hunt (p. 109). Mush is the first thing cooked in a pot to make it inexhaustible (p. 140). Race colts are sung over (p. 337). The musical bow is used to make an opponent lose (p.

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Prehistoric stone ruins are said to have been built by the mythical beings long ago. The Havasupai do not dig in them as a rule, because they are afraid—the mes-animals who built them are dead. Potsherds may be handled, but not used; stone implements, however, may be used as tools and protectors against bad luck. 172 778

Comparative Notes

The religious life of the Havasupai is relatively meager in comparison with the Pueblos, in which respect they are one with the Basin tribes. In fact the resemblance is very close with both the Basin-Plateau and Californian peoples in the relative prominence of the shaman, the acquisition of power through dreams, not visions, and an hereditary bias to shamanism. Visions do not figure. Only in the slight use of prayer plumes and prayers for rain and fertility for their crops do they resemble the typical Southwestern peoples. 171 756 [787] [782]

Killing an unsuccessful shaman as a matter of course is a practice typical of the lower Colorado tribes. By this I mean something more definite than the universal threats against malpractice and supposed evil intentions. This trait is shared by the Pima, Yuma, Mohave, Cahuilla, Yokuts, Miwok, Mono, and Shasta.[1] The Western Apache and the Southern Ute[2] seemingly resemble the Havasupai in that there may be retribution for the loss of a patient, but it does not always follow. It is not always easy to judge from the accounts just how automatic this reaction is, but it is clearly a regular procedure of the Mohave, Yuma, and Pima.

Gourd rattles are apparently limited to the Southwest, being unknown to most Californian and Basin tribes. I have found records of them among the Navaho, Hopi, Zuñi, (and they are probably used in other pueblos), Pima, Yavapai, Mohave, Yuma, Chemehuevi, Koso, Cahuilla, and Southern Diegueño.[3] The last say it has been recently introduced from the Mohave through the Yuma. Doubtless further search in collections and the literature would augment this list. There seems to be some variation in the mounting and decoration of the gourd. The Pima, Yuma, Cahuilla, and Koso, like the Havasupai, mount it on a wooden handle; the Southern Diegueño do not. Navaho, Pima, Koso, Cahuilla, Southern Diegueño, and Havasupai arrange the perforations 171 534

[1] Gatschet, (f), 244; Trippel, 471; Russell, (d), 262; Kroeber, (a), 197, (i), 479; Bourke, (a), 174; Hooper, 330; Powers, 254, 340; Dixon, (b), 479.
[2] Bourke, (a), 466; Lowie, (i), 202, 294.
[3] Cooper, (b); Hooper, (a), 330; Hrdlička, M. C., (b); Russell, (d), 91, 109; Curtin-Hyde, 333; Trippel, 477; Kroeber, (g), 82; Spier, (e), 349.

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of the gourd in regular patterns; the Mohave and Southern Diegueño paint it, the Chemehuevi do not.

The use of red paint powder to protect the skin from chafing, etc., may not be general. The few instances of its use noted are Navaho, Pima, and the Puget Sound Salish.[1] The Zuñi and perhaps others use cornmeal for dusting the skin of infants.

The Havasupai use of prayersticks represents an elaborate Pueblo practice in an attenuated form. I have not attempted to isolate the analogs of the local type elsewhere for lack of special knowledge. The distribution of prayersticks among the modern tribes indicates that their use is confined to the Southwestern tribes and those of northern Mexico at least. Prehistoric examples have not been reported from outside of this area so far as I recall. Their use among the Pueblos is well known. They are also used by the Navaho, San Carlos Apache (who place eagle plume sticks in the cornfields), other (?) western Apache (used in a hunting ceremony), Papago, and perhaps the Pima.[2] The ceremonial arrows of the Huichol, Tepecano, and Cora are certainly closely related forms. The Tepecano also deposit in the springs plumed sticks used in curing.[3] The Northeastern Maidu set up sticks on the graves of chiefs which are to all intents identical with the Havasupai prayersticks. This suggests that further examples may be found among the western Basin tribes.[4] At any rate the practice of planting the plumes is not Californian nor Plains-like.

The hunting charm, a calculus from the paunch of a deer, is used in precisely the same fashion by the Yavapai and Northern Maidu.[5]

The bullroarer is rather generally distributed over the Southwest, the Basin, and perhaps the Plains. It does not appear to be generally used in California. I have not examined the literature for its occurrence beyond these limits. The Havasupai association of it with the rain is of course characteristic of the Pueblos (Hopi, Zuñi, and the Rio Grande Pueblos), San Carlos Apache, and Papago.[6] The Arapaho and Klamath have an analogous usage, to produce wind.[7] For the Gros Ventre, North-

[1] Franciscan Fathers, 70; Russell, (d), 160; Hasebrie und Günther, 24.

[2] Franciscan Fathers, 209–305; Bourke, (c), 502; (e), 430; Mason, J. A., (c), 15; Russell, (c), 85, 206 (". . . rain ceremonies, during which the medicine-men deposited the tails of mountain sheep together with eagle feathers at springs").

[3] Lumholtz, (c), II, 134, 197, 305–306; Preuss, Tafel VII ("Regen-opferpfeile"); Mason, J. A., (a), 249; (d), 131.

[4] Dixon, (a), 344. The probability is perhaps strengthened by the resemblance to the Havasupai plumes of the Cheyenne hair ornaments worn in the hand game played by Ghost dance converts. (Field Museum specimen 90772). These may have come from the Basin with the Ghost dance.

[5] Curtis, (a), 238; Dixon, (a), 302.

[6] Hough, (a), 264; Bourke, (c), 477; Stevenson, M. C., (b); Franciscan Fathers, 414; Mason, J. A., (a), 16.

[7] Kroeber, (b), 396.

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ern Maidu, and Shivwits Paiute it is only a toy.[1] The Ute also know it. The Luiseño and Dieguẽño use it to summon people ceremonially.[2] It has ceremonial usage among the Pomo. While the Arapaho model with its serrated edges resembles the Havasupai, it may be that this is a device to increase the sound independently arrived at.

The distribution of the notched rattle, or musical rasp was briefly discussed by Lowie years ago. It is now possible to augment his list of tribes who use it: Havasupai, Hopi, Zuñi, Rio Grande Pueblos,[3] Jicarilla, Navaho, Pima, Papago, probably Yaqui, Tarasco (?), Huichol, and Aztec specimens have been found in the state of Mexico.[4] In the Great Basin and Plains its occurrence is among the Moapa, Paviotso, Gosiute, Uintah Ute, Lemhi Shoshoni, Klamath, Upland Takelma, Wishram, Wasco, Assiniboin, Cheyenne, Wichita, and Tonkawa.[5] The Paviotso also have a form which should undoubtedly be included; this is a stuffed hide wound from end to end to form the rasp. Its distribution appears to be along the western plateaus with some extension into the Plains. It is not used by Californian tribes with the sole exception of the Salinan.[6]

The rasp is scraped with a scapula by the Hopi, Zuñi, Jicarilla, Papago, and Huichol; elsewhere a stick or bone of another sort is used. The Hopi rest the rasp on a gourd resonator; the Havasupai, Jicarilla, Pima, Papago, and Klamath use an inverted basket, the Wichita a rawhide. The Gosiute draw the notched stick across the edge of an inverted basket. This suggests the Southern Dieguẽño reference to scraping a basket.[7]

The Havasupai associate this rasping sound with the frog and the production of rain. They have also a mythical reference to tearing a frog apart and thus causing a flood. These have analogs elsewhere. The Pima call the notched rattle a "rain stick," for rubbing it brings rain. The Northern Shoshoni believe that killing a frog and placing it on its back will cause rain; the Northern Maidu that chasing it will come to the same end.[8] There is also a connection of the frog with fog and thunder suggested in a Southern Ute myth, the frog and a flood in one of the Luiseño, and an association of the frog and rain by the Klamath.[9]

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[1] Dixon, (a), 209; Lowie, (i), 227; Kroeber, (b), 191.
[2] Sparkman, 211; Spier, (e), 324-325.
[3] Hough, (a), 262; Stevenson, J., Pl. 201.
[4] Russell, (a), 270; Curtis, I, 56; Goddard, (b), 203; (c), 179; Franciscan Fathers, 602; Hodge, (a), 41; Russell, (d), 167; Davis, (b), 169; Lumholtz, (c), II, 155, 429; Saville, (c); Starr, (b).
[5] Lowie, (i), 209, 283; Reagan, 20; Lowie, (a), 219, 220; Gayton, (a), 306; Dorsey, G. A., (a), 17.
[6] Hopkins, 56; Mason, J. A., (a), 156; Kroeber, (a), 277.
[7] Brown, 699; Spier, (a), 349.
[8] Lowie, (a), 223; Dixon, (a), 209.
[9] Lowie, (k), 88; Du Bois, (a), 188; compare the Omaha association of the turtle and frog (Dorsey, J. O., 249).

2:Hif Y-5 (ca.1901) 1964 NT14 Plateau Tumaas NT14
Havasupai

116D

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A packtrain on the trail from Hilltop into the Havasu Canyon

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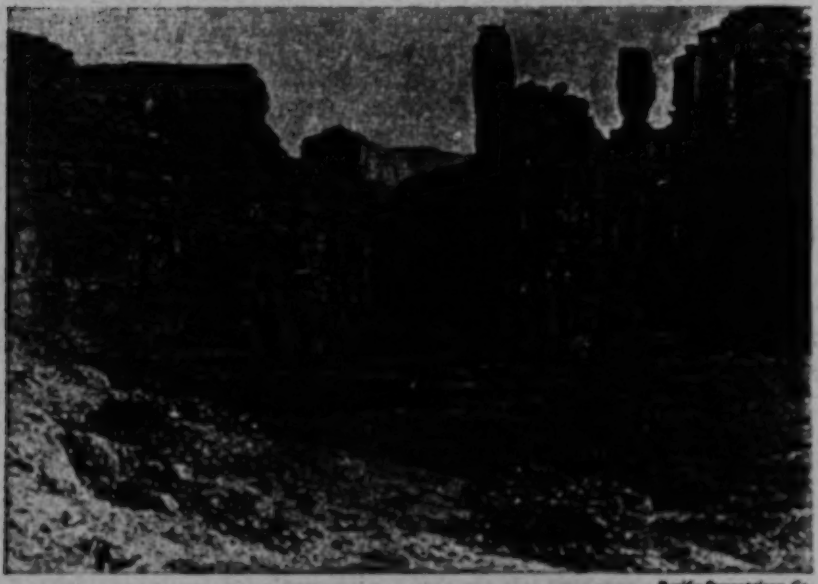
133



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In these two stone pillars on an outjutting arm of the canyon wall, lived the god-spirit that protected the Havasupai and their gardens from harm

[p. 116D. Pp. 116A-C not processed]

3:James T-5 (ca.1900) 1903
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down, the Cataract Canyon trail goes over a portion of this talus to avoid the creek, which has here crossed from the other side of the canyon and has become a rapidly flowing stream some two feet or more in depth. Attached to this talus is a large mass of solid concrete made of pebbles, rocks, and sand that have been washed down in the creek and made cohesive by the lime from the water. Here the canyon narrows again and the stupendous walls seem very near to the willow-fringed stream and the small fields. A few hundred feet farther it opens out again, and as one rides on the trail he gets exquisite views of the gray stone walls superposed on the red sandstones to the northwest. These gray and creamy sandstones, with their numerous and delicate tints and shades, afford most delightful contrasts to the glaring and monotonous red of the walls beneath. From this point we gain our first view of the so-called Havasupai stone gods, named by them "Hue-gli-i-wa," the story of which is told elsewhere.

These rocky pillars with their supporting walls seem as if they were once a part of a great wall that entirely spanned the canyon, the towers being sentinel outlooks to guard from attack both above and below. The portion of the wall to the right, as one descends the canyon, has been washed away, but the tower-crowned mass to the left still preserves a broad sweep into the very heart of the canyon as if it would bar all further progress. Following the sweep of this curve and passing the wall immediately underneath the outermost of the two towers, we view from the trail which ascends a mass of talus at this point another widened-out part of the canyon, which seems entirely covered with willows, here and there overshadowed by a few straggling cottonwoods.

3:James T-8 (ca. 1900) 1903
NT14 Plateau Yumans NT14
Havasupai

133 This is where the ceremonial dances of the Havasupais
●778 take place.
776 On the summit of the wall on the other side of the canyon from the Hue-gil-i-wa are two stone objects, one named Hue-a-pa-a, and the one farther down the canyon, Hue-pu-keh-i. These are great objects of reverence, for they represent the ancestors of the Havasupai race. Hue-a-pa-a — the man — has a child upon his back and two more by his side, and he is calling to his wife — Hue-pu-keh-i — to hurry along, as the baby is hungry and needs his dinner. The full breasts of the stone woman show that she is a nursing mother.

133 Slightly below these stone figures, and on the right-
712 hand side of the canyon, is the old fort, where in the days of fighting the Havasupais were wont to retire when attacked. The fort is impregnable on three sides, being precipitous, and on the fourth is accessible only up a narrow trail, which is guarded by piles of rocks which are ready to be tumbled, even by a woman, upon the heads of foes who attempt to ascend. The fortifications and stones for defence still remain, but it is many years since they were used for their original purposes.

ooo One's mind becomes very active as he looks upon this tribe of Indians and thinks of their traditions, history, and life. So far, their almost entirely isolated
[648] condition has been their preservation, although, sad to say, much of their earlier contact with our civilization was not of the best character.

Even in this land of our boasted Christianity it is true that the strong prey upon the weak. The domination of physical force is giving way to the domination of mental force, but which is the greater evil? Why

179 Southern Paiutes formerly visited and camped in Pai territory (Spier, 1928, 360-2). Our informants reported that some would swim across the Colorado River near Prospect Valley[access to the river may be gained from either side in this portion of Grand Canyon]. Paiutes also crossed in the vicinity of Diamond Creek[a southern Paiute campsite, Ariz. G:3:1 in the Arizona State College Archaeological Survey files, has been recorded at the junction of that stream with the Colorado River] and below there in the vicinity of Granite Park[where Walapai campsites and mescal pits, Ariz. G:3:2 (ASC), have been recorded]. These visits included those during which the Pai were introduced to the 1890 Ghost Dance.

[487] Hopis also frequented Havasupai villages and there was considerable movement of both peoples on the trading route extending along the south rim of Grand Canyon.

Sacred Places and Spirits

776 778 823 [317] Shrines and sacred places were few, especially outside Cataract Canyon. Spirits were thought to inhabit Gray Mountain on the eastern boundary of their historic range, and a certain rock formation underlying the Coconino sandstone (at the end of the Great Thumb peninsula in Grand Canyon) was visited to make rain. The salt deposits on the Colorado River below the mouth of the Little Colorado were used by the Havasupai but were not considered sacred. The San Francisco Peaks and Mount Sinyella [an isolated sandstone remnant on the esplanade northeast of Supai village], were thought to contain spirits which, if appealed to, could produce rain. People felt afraid to go too close to them. These landmarks were considered dangerous since visitors to them might cause too much rain or strong winds that could blow people off the canyon walls.

823 776 [782] [841] Virtually every spring known to the Havasupai contained spirits. Offerings of tobacco, peaches, or dried corn were made to these water sources, and menstruating women were cautioned against visiting them since the water might disappear. Prayer sticks, however, were not used at springs as was the Hopi custom.

Conception of the Soul

774 Spier (1928, 275) indicated that the Havasupai believed that "Each human has a soul in his heart;..." Our informants confirmed this, virtually denying a separate term for the soul. It was called "the heart" and "works inside with the blood." A person had only one soul. Beyond this, however,